

THE
HEAVENLY FOOTMAN,
OR A
DESCRIPTION
OF THE
M A N
THAT GETS TO
H E A' V E N:

TOGETHER WITH

The way he runs in, the Marks he goes by;
also, some Directions how to run, so as
to obtain.

*And it came to pass, when they had brought them forth
abroad, that they said, Escape for thy life, look not
behind thee, neither stay thou in all the plain; es-
cape to the mountain, lest thou be consumed. Gen.
xix. 17.*

By JOHN BUNYAN. K

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to the slothful, touching
the danger of this life, and
the necessity of repentance

AN
EPISTLE
TO ALL
SLOTHFUL

AND
CARELESS PEOPLE

FRIENDS,
SOLOMON saith,

That the desire of the slothful killeth him: and if so, what will slothfulness itself do to those that entertain it? The proverb is, He that sleepeth in harvest is a son that causeth shame: and this I dare be bold to say, no greater shame can befall a man, than to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the next way to do it;

namely, to be slothful, slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briars, nettles, and stinking weeds, than he that is slothful for Heaven, hath his heart full of heart-choaking and soul damning sin.

Slothfulness hath these two evils: first, to neglect the time in which it should be getting of Heaven; and by that means, doth in the second place, bring in untimely repentance. I will warrant you, that he who should lose his soul in this world, through slothfulness, will have no cause to be glad thereat, when he comes to Hell.

Slothfulness is usually accompanied with carelessness, and carelessness is, for the most part, begotten by senselessness; and senselessness doth again put fresh strength into slothfulness.

AN EPISTLE.

slothfulness, and by this means the
soul is left remediless.

Slothfulness shutteth out *Christ*;
slothfulness shameth the soul.

Slothfulness is condemned even
by the feeblest of all the creatures.
*Go to the ant, thou sluggard, consider
her ways and be wise. The sluggard
will not plow by reason of the cold; (that
is, he will not break up the fallow
ground of his heart, because there
must be some pains taken by him
that will do it) therefore he shall beg
in harvest; (that is, when the saints
of God shall have their glorious
Heaven and happiness given to them)*
but the sluggard shall have nothing,
that is, be never the better for his
crying for mercy, according to that
in Mat. xxv. 10, 11, 12.

If you would know a sluggard in
the things of Heaven, compare him
with one that is slothful in the
things of this world. As,

I. He that is slothful, is loth to set about the work he should follow; so is he that is slothful for Heaven.

II. He that is slothful, is one that is willing to make delays; so is he that is slothful for Heaven.

III. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from plying his works; so it is also with him that is slothful for Heaven.

IV. He that is slothful, doth his work by the halves; and so it is with him that is slothful for Heaven: he may almost, but he shall never altogether, obtain perfection of deliverance from Hell; he may almost, but he shall never, (without he mend) be altogether a saint.

V. They that are slothful do usually lose the season in which things are to be done; and thus it is also with

AN EPISTLE.

III

with them that are slothful for Heaven, they miss the seasons of grace; and therefore

VI. They that are slothful, have seldom or never good fruit; so also it will be with the soul-sluggard.

VII. They that are slothful, are chid for the same; so also will *Christ* deal with those that are not active for him. Thou wicked or slothful servant, but of thine own mouth will I judge thee; thou saidst I was thus, and thus; wherefore then gavest not thou my money to the bank, &c. Take the unprofitable servant, and cast him into utter darkness, where shall be weeping and gnashing of teeth.

I. What shall I say? time runs; and will ye be slothful?

II. Much of your lives are past; and will you be slothful?

III. Your

III. Your souls are worth a thousand worlds; and will you be slothful?

IV. The day of death and judgment is at the door; and will you be slothful?

V. The curse of God hangs over your heads; and will you be slothful?

VI. Besides, the devils are earnest, laborious, and seek by all means, every day, by every sin, to keep you out of Heaven, and hinder you of salvation; and will you be slothful?

VII. Also, your neighbours are diligent for things that will perish; and will you be slothful for things that will endure for ever?

VIII. Would you be willing to be damned for slothfulness?

IX. Would you be willing the angels

angels of God should neglect to fetch your souls away to Heaven, when you lie a-dying, and the devils stand by ready to scramble for them?

X. Was *Christ* slothful in the work of your redemption?

XI. Are his ministers slothful in tendering this unto you?

XII. And lastly, if all this will not move, I tell you, God will not be slothful or negligent to damn you; (whose damnation now of a long time slumbereth not) nor the devils will not neglect to fetch thee, nor Hell neglect to shut its mouth upon thee.

Sluggard, art thou asleep still? Art thou resolved to sleep the sleep of death? Will neither tidings from Heaven or Hell awake thee? Wilt thou say still, Yet a little sleep, a little slumber, a little folding of the arms

arms to sleep? Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? O that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! how would I bemoan thee! O that I could, with *Jeremiah*, let my eyes run down with rivers of waters for thee! poor soul, lost soul, dying soul! what a hard heart have I that I cannot mourn for thee! If thou shouldest lose but a limb, a child, or a friend, it would not be so much, but, poor man, it is thy soul; if it was to lie in Hell but for a day, but for a year, nay, ten thousand years, it would, (in comparison) be nothing: but O it is for ever! O this cutting ever! What a soul-amazing word will that be, which saith, Depart from me, ye cursed, into EVERLASTING fire! &c.

Objection. But if I should set in, and run as you would have me, then I must

I must run from all my friends, for none of them are running that way.

Answer. And if thou dost, thou wilt run into the bosom of *Christ* and of God, and then what harm will that do thee?

Object. But if I run this way, then I must run from all my sins.

Ans. That is true, indeed; yet if thou dost not, thou wilt run into Hell-fire.

Object. But if I run this way, then I shall be hated, and lose the love of my friends and relations, and of those that I expect benefit from, or have reliance on, and I shall be mocked of all my neighbours.

Ans. And if thou dost not, thou art sure to lose the love and favour of God and *Christ*, the benefits of Heaven and glory, and be mocked

of God for thy folly; (*I will laugh at your calamities, and mock when your fear cometh*) and if thou wouldest not be hated and mocked, then take heed, thou by thy folly dost not procure the displeasure and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be, when death and judgment comes, when all the men in the earth, and all the angels in Heaven, cannot help thee.

Object. But surely I may begin this time enough, a year or two hence, may I not?

Ans. First, Hast thou any lease of thy life? did ever God tell thee thou shalt live half a year, or two months longer? Nay it may be thou mayest not live so long; and therefore,

Secondly,

Secondly, Wilt thou be so sottish and unwise as to venture thy soul upon a little uncertain time.

Thirdly, Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past, with some, before their lives are ended; and if it should be so with thee, wouldest thou not say, O that I had begun to run, before the day of grace had been past and the gates of Heaven shut against me! But,

Fourthly, If thou shouldest see any of thy neighbours neglect the making sure of either house or land to themselves, if they had it proffered them, saying, Time enough hereafter, when the time is uncertain: and besides, they do not know whether ever it will be proffered to them again, or no: I say, wouldest thou not then call them fools? and if so, then dost thou think that thou art a wise man to let thy immortal soul hang over Hell by a thread of uncertain time, which

may be soon cut asunder by death?

But, to speak plainly, all these are the works of a slothful spirit; arise, man, be slothful no longer, set foot and heart, and all into the way of God, and run, the crown is at the end of the race; there also standeth the loving fore-runner, even *Jesus*, who hath prepared heavenly provision to make thy soul welcome, and he will give it thee with a willing heart than ever thou canst desire it of him.

O therefore do not delay the time any longer, but put into practice the words of the men of *Dan* to their brethren, after they had seen the goodness of the land of *Canaan* — *Arise*, (say they) *&c.* for we have seen the land, and behold it is very good; and ye are still, (or do you forbear running?) *Be not slothful to go, and to enter to possess the land.* Judges xviii. 19. Farewell.

I wish our souls may meet with comfort at the journey's end.

JOHN BUNYAN

THE

HEAVENLY FOOTMAN, &c.

I COR, IX. 24.

So run that ye may obtain.

HEAVEN and happiness is that which every one desireth, insomuch that wicked *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his*: yet, for all this, there are but very few that do obtain that ever-to-be-desired glory, insomuch that many eminent professors drop short of a welcome from God into this place. The Apostle, therefore, because he did desire the salvation of the souls of the *Corinthians*, to whom he writes this epistle, layeth them down in these words, such council,

which if taken, would be for their help and advantage.

First, Not to be wicked, and sit still and wish for Heaven, but to run for it.

Secondly, Not to content themselves with every kind of running; but saith he, *So run that ye may obtain.* As if he should say Some, because they would not lose their souls, begin to run betimes, they run apace, they run with patience, they run the right way: do you so run. Some run from both father, mother, friends, and companions, and this, that they may have the crown: do you so run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: do you so run. *So run that ye may obtain.*

These words are taken from men's running for a wager; a very apt similitude to set before the eyes of the saints of the Lord. *Know you not that they which run in a race run all, but one obtains the prize? So run that ye may obtain.* That is, do not only run, but be sure you win as well as run. *So run that ye may obtain.*

I shall

I shall not need to make any great do in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that, I shall shew you, in some measure, the scope of the words.

The doctrine is this:

They that will have Heaven, must run for it; I say, they that will have Heaven, must run for it. I beseech you to heed it well. *Know ye not that they which run in a race, run all, but one obtaineth the prize? So run ye.* The prize is Heaven, and if you will have it you must run for it. You have another scripture for this in 12th of the Hebrews, the 1st, 2d, and 3d verses: *Wherefore seeing also, saith the Apostle, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. And let us run, saith he.*

Again, saith Paul, *I so run, not as uncertainly, so fight I, &c.*

But before I go any farther:

4 THE HEAVENLY FOOTMAN.

1. Fleeing.

Observe that this running is not ordinary, or any sort of running, but it is to be understood of the swiftest sort of running; and therefore, in the 6th of the *Hebrews*, it is called a *fleeing*. *That we might have strong consolation who have fled for refuge, to lay hold on the hope set before us: mark, who have fled.* It is taken from the 20th of *Joshua*, concerning the man that was to flee to the City of Refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore, it is a running or fleeing for one's life. A running with all might and main, as we use to say. So run.

2. Pressing.

Secondly, this running, in another place, is called a *pressing*, *I press towards the mark*; which signifieth, they that will have Heaven, must not stick at any difficulties they meet with, but press through the crowd, and thrust through all that may stand between Heaven and their souls. So run.

3. Continuing

3. Continuing.

Thirdly, this running is called, in another place, a continuing in the way of life. *If you continue in the faith, grounded and settled, and be not moved away from the hope of the gospel of Christ.* Not to run a little now-and-then, by fits and starts, or half-way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. *So run that ye may obtain.* And the reasons for this point are these :

First, Because all or every one that runneth, doth not obtain the prize; there be many do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory; they all run, but one wins; and so it is here; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery, that hath it. *Though a man do strive for the mastery, saith Paul, yet he is not crowned unless he strive lawfully;* that is unless he so run, and so striveth, as to have God's approbation. What, do ye think that every

every heavy-heeled professor will have Heaven? What, every lazy one? Every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast heavenward as a snail creepeth on the ground? Nay there are some professors do not go on so fast in the way of God as a snail doth go on a wall, and yet these think that Heaven and happiness are for them; but stay, there be many more that run than there be that obtain; therefore, he that will have Heaven must run for it.

Secondly, Because you know that though a man do run, yet if he do not overcome or win, as well as run, what will he be the better for his running? He will get nothing. You know the man that runneth, he doth it that he may win the prize; but if he doth not obtain it, he doth lose his labour, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found in the day of judgment? Even multitudes, multitudes that have run, yea, run so far as to come to Heaven gates, and not able to get any farther, but

but there stand knocking when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here you come too late, you run too lazily, the door is shut. *When once the Master of the house is risen up, saith Christ, and hath shut too the door, and ye begin to stand without and to knock, saying, Lord, Lord, open to us, I will say, I know you not, depart, &c.* O sad will the state of those be that run and miss; therefore, if you will have Heaven, you must run for it; and so run that ye may obtain.

Thirdly, Because the way is long, (I speak metaphorically) and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil to overcome: I say, there are many step to be taken by those that intend to be saved by running or walking in the steps of that faith of our father *Abraham*. Out of *Egypt* thou must go through the *Red Sea*: thou must run a long and tedious journey, through the vast, howling, *Wilderness*, before thou come to the Land of Promise.

Fourthly, They that will go to Heaven

ven, must run for it; because as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest, *Boo!* not thyself of tomorrow, for thou knowest not what a day may bring forth. Do not say, I have time enough to get to Heaven seven years hence; for I tell thee, the bell may toll for thee before seven days more be ended; and when death comes, away thou must go, whether thou art provided or not; and therefore look so it; make no delays; it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need run for it.

Fifthly, They that will have Heaven they must run for it, because the devil, the law, sin, death, and hell followeth them. There is never a poor soul that is going to Heaven but the devil, the law, sin, death, and hell, makes after that soul. *The devil, your adversary, as a roaring lion, goeth about, seeking whom he may devour.* And I will assure you the devil

devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten commandment Hell also hath a wide mouth, it can stretch itself farther than you are aware of; and as the angel said to Lot, *Take heed, look not behind thee, neither tarry thou in all the plain*, (that is, any where between this and Heaven) *lest thou be consumed*: so say I to thee; take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God, do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, would say, They that will have Heaven must run for it.

Sixthly, They that will go to Heaven, must run for it, because perchance the gates of Heaven may be shut shortly. Sometimes sinners have not Heaven gates open to them so long as they suppose; and if they are once shut against a man, they are so heavy, that all the men in world, nor all the angels in Heaven are not

not able to open them. *I shut, and no man can open, saith Christ.* And how if thou shouldest come but one quarter of an hour too late, I tell thee it will cost thee an eternity to bewail thy misery in. *Francis Spira* can tell thee what it is to stay till the gate of mercy be quite shut; or to run so lazily, that they be shut before thou get within them. What to be shut out! What, out of Heaven! Sinner, rather than lose it run for it; yea, and *So run that thou mayest obtain.*

Lastly, Because if thou lose, thou lovest all, thou lovest soul, God, *Christ*, Heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt, and reproach, that either God, *Christ*, saints, the world, sin, the devil, and all can lay upon thee. As *Christ* saith of the foolish builder, so will I say of thee, if thou be such an one who runneth and missest; I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish. But more of this anon.

Quest. But how shall a poor soul do to run? for this very thing is that which afflicteth me sore, (as you say) to thinke

that I may run, and yet fall short. Me- thinks to fall short at last. O it fears me greatly! pray tell me, therefore, how I should run?

Ans. That thou mayest indeed be satisfied in this particular, consider these following things:

The first Direction.

If thou wouldest so run as to obtain the Kingdom of Heaven, then be sure that thou get into the way that leadeth thither; for it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou runnest in the way that leads to it. Set the case that there should be a man in London, that was to run to York for a wager; now, though he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never the nearer the prize, but rather the farther off. Just so is it here, it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a

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great

great running to and fro, some this way and some that way, yet it is to be feared, most of them are out of the way; and then though they run as swift as the eagle can fly, they are benefited nothing at all.

Here is one runs a quaking, another a ranting; one again runs after the baptism, and another after the independency; here is one for free will, another for presbytery, and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for Heaven or Hell.

If thou now say, which is the way? I tell thee it is CHRIST THE SON OF MARY, THE SON OF GOD. *Jesus saith, I am the way, the truth, and the life; no man cometh to the Father but by me.* So then thy business is (if thou wouldst have salvation) to see if *Christ* be thine, with all his benefits; whether he hath covered thee with his righteousness, whether he hath shewed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee so him; that is, such faith as to conclude

conclude that thou art righteous because *Christ* is thy righteousness, and so constrained to walk with him, as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed; and do not deceive thyself, and think thou art in the way upon too slight grounds; for if thou miss of the way, thou wilt miss of the prize, and if thou miss of that, I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

But I have treated more largely on this in my book of the two covenants, and therefore shall pass it now; only I beseech thee to have a care of thy soul, and that thou mayest so do take this counsel,

Mistrust thy own strength, and throw it away; down on thy knees in prayer to the Lord, for the spirit of truth: search his word for direction; flee seducers company; keep company with the soundest Christians, that have most experience of *Christ*; and be sure thou have a care of Quakers, Ranters, Free-willers; also do not have too much company with some Anabaptists, though I go under that name myself. I tell thee it is such a serious

serious matter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing, and of thy too light regarding it, doth even make my heart ach whilst I am writing to thee. The Lord teach thee the way by his spirit, and then I am sure thou wilt know it. So run.

Only, by the way, let me bid thee have a care of two things, and so I shall pass to the next thing.

First, Have a care of relying on the outward obedience to any of God's commands, or think thyself ever the better in the sight of God for that.

Secondly, Take heed of fetching peace for thy soul from an inherent righteousness; but if thou canst believe, that as thou art a sinner, so thou art justified freely by the love of God, through the redemption that is in *Christ*; and that God, for *Christ's* sake, hath forgiven thee not because he saw any thing done, or to be done, in or by thee to move him thereunto to do it; for that is the right way; the Lord put thee into it, and keep thee in it.

The

The second Direction.

As thou shouldest get into the way, so thou shouldest also be much in studying, and musing on the way. You know men that would be expert in any thing, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way; this, therefore, thou shouldest do; let thy study be much exercised about *Christ*, which is the way; what he is, what he hath done, and why he is what he is, and why he hath done what is done; as why *He took upon him the form of a servant*, Phil. ii. why he was *Made in the likeness of men*, why he cried, why he died, why he *bare the sin of the world*, why he was made sin, and why he was made righteousness, why he is in Heaven in the nature of man, and what he doth there; be much in musing and considering of these things; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand; as it is with those that travel into other countries, they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing; thus there-

fore thou must do, *Avoid such things which are expressly forbidden in the word of God. Withdraw thy foot far from her, and come not near the door of her house, for her steps take hold of Hell, going down to the chambers of death: and so of every thing that is not in the way, have a care of it, that thou go not by it, come not near it, have nothing to do with it. So run.*

The third Direction.

Not only thus, but in the next place, thou must strip thyself of those things that may hang upon thee, to the hindering of thee in the way to the kingdom of Heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win, as well as run, they do not use to incumber themselves, or carry those things about them that may be an hinderance to them in their running. *Every man that striveth for the mastery is temperate in all things; that is, he layeth aside every thing that would be any ways a disadvantage to him; as saith the Apostle, Let us lay aside every weight, and the sin that doth so easily beset us, and let us*

run with patience the race that is set before us. It is but a vain thing to talk of going to Heaven, if thou let thy heart be incumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fills his pockets with stones, hang heavy garments on his shoulders, and great lumpy shoes on his feet? So it is here, thou talkest of going to Heaven, and yet fillest thy pockets with stones, (*i. e.*) fillest thy heart with this world, lettest that hang on thy shoulders with its profits and pleasures; alas, alas, thou art greatly mistaken; if thou intendest to win, thou must strip, thou must lay aside every weight, thou must be temperate in all things. Thou must so run.

The fourth Direction.

Beware of bye paths, take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that lead to death and damnation; but take heed of all those: some of them are dangerous because of practice, some because of opinion, but mind them not; mind the path

path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even right before thee; *Ponder the path of thy feet, and let all thy ways be established.* Turn not to the right hand, nor to the left; *Remove thy foot far from evil.* This council being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Though the way to Heaven be but one, yet there are many crooked lanes and bye paths shoot down upon it, as I may say. And again, notwithstanding, the Kingdom of Heaven be the biggest city, yet usually those bye paths are most beaten, most travellers go those ways, and therefore, the way to Heaven is hard to be found, and as hard to be kept in, by reason of these. Yet nevertheless it is in this case, as it was with the harlot of *Jericho*, she had one scarlet thread tied in her window, by which her house was known: so it is here; the scarlet streams of *Christ's* blood run throughout the way to the Kingdom of Heaven; therefore mind that, see if thou do find the besprinkling of the blood of *Christ* in the way,

way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyself with a fancy, for then thou mayest light into any lane or way; but that thou mayest not be mistaken, consider, though it seems never so pleasant, yet if thou do not find that in the very middle of the road there is writing with the heart blood of *Christ*, that he came into the world to save sinners, and that we are justified, though we are ungodly; shun that way; for this it is which the Apostle meaneth when he saith, *We have the boldness to enter into the holiest, by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.* How easy a matter is it in this our day for the devil to be too cunning for poor souls, by calling his bye paths the way to the kingdom! If such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil, 'This is the Way of God' how speedily, greedily, and by heaps, do poor simple souls throw away themselves upon it; especially if it be daubed over with a few external acts of morality, if so good! But this is because men do not know painted bye paths from the plain

plain way to the Kingdom of Heaven. They have not yet learned the true *Christ*, and what his righteousness is, neither have they a sense of their own insufficiency; but are bold, presumptuous, and self-conceited.

The fifth Direction.

Do not thou be too much in looking too high in thy journey Heavenwards.— You know, men that run a race, do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest haply, through their too much gazing with their eyes after other things, they in the mean time stumble, and catch a fall. The very same case is this, if thou gaze and stare after every opinion and way that comes into the world, also if thou be prying over much into God's secret decrees, or let thy heart too much entertain questions about some nice, foolish curiosities, thou mayest stumble and fall, as many hundreds in *England* have done, both in *Ranting* and *Quakery*, to their own eternal overthrow without the marvellous operation of God's grace be suddenly stretched forth to bring them back again. Take heed therefore

therefore, follow not that proud lofty spirit that, devil-like, cannot be content with his own station. David was of an excellent spirit, where he saith, *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.* Do thou so run.

The sixth Direction.

Take heed that you have not an ear open to every one that calleth after you as you are on your journey. Men that run, you know, if any do call after them saying, I would speak with you, or go not too fast, and you shall have my company with you: if they run for some great matter, they use to say, Alas, I cannot stay, I am in haste, pray talk not to me now; neither can I stay for you, I am running for a wager; if I win I am made, if I lose I am undone, and therefore hinder me not. Thus wise are men when they run for corruptible things, and thus shouldest thou do; and thou hast more cause to do so than they, forasmuch as they run but for things that last not, but

but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou shalt have enough to call after thee, even the devil, sin, this world vain company, pleasures, profit, esteem among men, ease, pomp, pride, together with an innumerable compauy of such companions; one crying, Stay for me; the other saying, Do not leave me behind; a third saying, And take me along with you. What will you go, saith the devil, without your sins, pleasures, and profits? Are you so hasty? Can you not stay and take these along with you? Will you leave your friends and companions behind you? Cannot you do as your neighbours do, carry the world, sin, lust, pleasure, profit, and esteem among men, along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring, and soul entangling flatteries of such sink souls as these are. *My son, saith Solomon, if sinners entice thee consent thou not.*

You know what it cost the young man, which Solomon speaks of in 7th of the Proverbs, that was enticed by a harlot. *With much fair speech she won him, and caused him to yield; with the flattering of her*

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I ps she forced him, till he went after her as
 n ox to the slaughter, or as a fool to the cor-
 rection of the stocks; even so far, till the
 art struck through his liver, and knew not
 hat it was for his life. Hearken unto me
 ow, therefore, saith he, O ye children, and
 attend to the words of my mouth, let not thine
 heart incline to her ways, go not astray in her
 paths, for she hath cast down many wounded,
 ea, many strong men have been slain (that is,
 ept out of Heaven) by her; her house is
 he way to hell, going down to the chambers
 of death. Soul take this counsel, and say,
 Satan, sin, lust, pleasure, profit, pride,
 friends, companions, and every thing
 else, let me alone, stand off, come not
 igh me, for I am running for Heaven,
 or my soul, for God, for Christ, from
 Hell and everlasting damnation; if I
 win I win all, and if I lose I lose all; let
 he alone, for I will not hear. So run.

The seventh Direction.

In the next place, be not daunted tho'
 thou meetest with never so many discour-
 agements in thy journey thither. That
 man that is resolved for Heaven, if Sa-
 an cannot win him by flatteries, he will
 endeavour to weaken him by discoura-
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gements, saying, Thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thy heart is naught, thou art lazy; with an hundred other discouraging suggestions; and thus it was with *David*, where he saith, *I had fainted, unless I had believed, to see the loving kindness of the Lord in the land of the living.* As if he should say, The devil did so rage, and my heart was so base, that had I judged according to my own sense and feeling, I had been distracted, but I trusted to *Christ* in the promise, and looked that God would be as good as his promise, in having mercy upon me, an unworthy sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do when Satan, or the law, or thy own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou must encourage thyself with the freeness of the promises, the tender heartedness of *Christ*, the merits of his blood, the freeness of his invitations to come

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come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same *Christ*, holdeth forth the same grace as free as ever. If these be not thy meditations thou wilt draw very heavily in the way to Heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore, I say take heart in thy journey, and say to them that seek thy destruction, *Rejoice not against me, O my enemy, for when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me.* So run.

The eighth Direction.

Take heed of being offended at the cross that thou must go by before thou come to Heaven. You must understand (as I have already touched) that there is no man that goeth to Heaven but he must go by the cross. The cross is the standing way-mark by which all they that go to glory must pass by.

We must through much tribulation enter into the Kingdom of Heaven. Yea, and all that will live godly in Christ Jesu shall suffer persecution. If thou art in thy way to the kingdom, my life for thine thou

wilt come at the cross shortly, (the Lord grant that thou dost not shrink at it, so as to turn thee back again). *If any man will come after me, saith Christ, let him deny himself, and take up his cross daily and follow me.* The cross stands, and hath stood from the beginning, as a way-mark to the Kingdom of Heaven. You know if any one ask you the way to such and such a place, you, for the better direction, do not only say, This is the way, but then also say, You must go by such a gate, such a stile, such a bush, tree, bridge, or the like: why so it is here; art thou enquiring the way to Heaven? Why, I tell thee, *Christ* is the way, into him thou must get, into his righteousness to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to Heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

How thou mayest know the Cross by these six Things.

1. It is known in the doctrine of justification

tification. 2. In the doctrine of mortification. 3. In the doctrine of perseverance. 4. In self-denial. 5. Patience. 6. Communion with poor saints.

First, In the doctrine of justification, there is a great deal of the cross in that; a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do, I assure you, it stretcheth every vein in his heart before he will be brought to yield to it. What for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbaths, hearing, reading, with the rest in the point of justification, and to count them accursed, and to be willing in the very midst of the sense of his sins to throw himself wholly upon the righteousness and obedience of another man, abhorring his own, counting it as a deadly sin, as the open breach of the law; I say, to do this in deed and truth, is the biggest piece of the cross, and therefore Paul calleth this very thing a suffering; where he saith, *And I have suffered the loss of all things* (which principally was his righteousness) *that I might win Christ, and be found in him, not having*

having (but rejecting) *my own righteousness.* That is the first.

Secondly, In the doctrine of mortification is also much of the cross. Is it nothing for a man to lay hands on his vile opinions, on his vile sins, on his bosom sins, on his beloved, pleasant, darling, sins, that stick as close to him as the flesh sticks to the bones? What, to lose all these brave things that my eyes behold, for that which I never saw with my eyes? What, to lose my pride, my covetousness, my vain company, sports and pleasures, and the rest? I tell you, this is no easy matter, if it were, what need all those prayers, sighs, and watchings? What need we be so backward to it? Nay, do you not see that some men before they will set about this work, they will even venture the loss of their souls, Heaven, God, *Christ*, and all? What else means all those delays and put-offs, saying, Stay a little longer, I am loth to leave any sins while I am so young and in health?—Again, What else is the reason that others do it so by the halves, coldly, and seldom, notwithstanding they are convinced over and over; nay, and promise to amend and

and yet all is in vain? I assure you, to cut off right-hands, and to pluck out right eyes, is no pleasure to the flesh.

Thirdly, The doctrine of perseverance is also cross to the flesh, which is not only to begin but to hold out, not only to bid fair, and to say, Would I had Heaven, but so to know *Christ*, to put on *Christ*, and walk with *Christ* so as to come to Heaven. Indeed, it is no great matter to begin to look for Heaven, to begin to seek the Lord, to begin to shun sin; O but it is a very great matter to continue with God's approbation. *My servant Caleb*, saith God, *is a man of another spirit, he hath followed me* (followed me always, he hath continually followed me) *fully, he shall possess the land*. Almost all the many thousands of the children of *Israel*, in their generation, fell short of perseverance when they walked from *Egypt* towards the land of *Canaan*. Indeed, they went to the work, at first, pretty willingly, but they were very short winded, they were quickly out of breath, and in their hearts turned back again into *Egypt*.

It is an easy matter for a man to run
hard

hard for a spurt, for a furlong, for a mile or two; O, but to hold out for a hundred, for a thousand, for ten thousand miles, that man that doth this must look to meet with cross, pain, and wearisomeness to the flesh; especially if as he goeth he meeteth with briars and quagmires, and other incumbrances, that maketh his journey so much the more painful.

Nay, do you not see with your eyes daily, that perseverance is a very great part of the cross, why else do men so soon grow weary? I could point out many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, or four (some more, and some less) years, they have got half way to Heaven, some in this, and some in that sin, and have secretly, nay, sometimes openly said, that the way is straight, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And so likewise of the other three, (to wit) patience, self-denial, communion and communication with and to the poor saints; how hard are these things!

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It is an easy matter to deny another man, but it is not so easy a matter to deny one's self, out of love to God, to his gospel, to his saints, of this advantage, and of that gain, nay, of that which otherwise I might lawfully do, were it not for offending them. That scripture is seldom read, and seldomer put in practice, which saith, *I will eat no flesh while the world standeth, if it makes my brother to offend.* Again, *We that are strong ought to bear the infirmities of the weak, and not to please ourselves.* But, how froward, how hasty, how peevish, and self-resolvent are the generality of professors at this day! Also how little considering the poor, unless it be to say, *Be thou warmed and filled?* But to give is a seldom work; also especially to give to any poor; I tell you, all things are cross to flesh and blood; and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a starting horse, that is rid without a curbing bridle, ready to start at every thing that is offensive to him; yea, and ready to run away too, do what the rider can.

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It is the cross which keepeth those that are kept from Heaven. I am persuaded were it not for the cross, where we have one professor we should have twenty; but this cross, that it is which spoileth all.

Some men, as I said before, when they come to the cross can go no farther; but back again to their sins they must go; others stumble at it, and break their necks; others, again, when they see the cross is approaching, turn aside to the left-hand, or to the right-hand, and so think to get to Heaven another way, but they will be deceived: *For all that will live godly in Jesus shall (mark shall) be sure to suffer persecution.* There are but few when they come to the cross, cry, Welcome, cross, as some of the martyrs did to the stake they were burnt at; therefore if you meet with the cross in your journey, in what manner soever it be, be not daunted, and say, Alas, what shall I do now? But rather take courage, knowing that by the cross is the way to the kingdom. Can a man believe in *Christ*, and not be hated by the devil? Can he make a profession of this *Christ*, and that sweetly and convincingly, and the children.

dren of *Satan* hold their tongue? Can darkness agree with light? Or the devil endure that *Christ Jesus* should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet? Did you never read that the *dragon persecuted the woman*? and that *Christ* saith, *In the world you shall have tribulations.*

The ninth Direction.

Beg of *God* that he would do these two things for thee: first, enlighten thine understanding; and secondly, inflame thy will. If these two be but effectually done, there is no fear but thou wilt go safe to Heaven.

One of the great reasons why men and women do so little regard the other world is, because they see so little of it; and the reason why they see so little of it is, because they have their understanding darkened; and therefore, saith *Paul*, *Do not you believers walk as do other gentiles, even in the vanity of their minds, having their understanding darkened, being alienated from the life of God through the ignorance (or foolishness) that is in them, because of the blindness of their hearts.*—Walk not as those, run not

not with them; alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the *Lord Jesus Christ*, and the salvation of their souls; for when men come to see the things of another world, what a God, what a *Christ*, what a Heaven, and what an eternal glory there is to be enjoyed; also when they see it is possible for them to have a share in it; I tell you, it will make them run through thick and thin to enjoy it. *Moses* having a sight of this, because his understanding was enlightened, *He feared not the wrath of the king, but chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He refused to be called the son of the king's daughter, accounting it wonderful riches to be counted worthy of so much as to suffer for Christ with the poor saints; and that was because he saw him who was invisible, and had respect unto the recompence of reward. And this is that which the Apostle usually prayeth for, in his epistles for the saints, namely, That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the saints; and that they might be able to comprehend*

comprehend with all saints, what is the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge. Pray, therefore, that God would enlighten thy understanding, that will be a very great help unto thee; it will make thee endure many a hard brunt for Christ; as Paul saith, After you were illuminated ye endured a great fight of afflictions; you took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance. If there be never such a rare jewel lie just in a man's way, yet, if he sees it not, he will rather trample upon it, than stoop for it, and it is because he sees not. Why so it is here, though Heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding open or enlightened to see, thou wilt not regard at all; therefore cry to the Lord for enlightening grace, and say, Lord, open my blind eyes; Lord, take the veil off my dark heart, shew me the things of the other world, and let me see the sweetness, glory, and excellence of them for Christ's sake.—This is the first.

The tenth Direction.

Try to God that he would inflame thy will and with the things of the other world; for when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was resolved to go up to Jerusalem, (though it was signified to him before what he should there suffer) he was not daunted at all; nay, saith he, I am ready or (will) not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. His will was inflamed with love to Christ, and therefore, all the persuasions that could be used wrought nothing at all.

Your self-willed people, nobody knows what to do with them; we use to say, He will have his own will do all you can. Indeed, to have such a will for Heaven; is an admirable advantage to a man that undertaketh a race thither; a man that is resolved, and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or

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I will lose my life; though he slay me yet
 will I trust in him. I will not let thee go
 except thou bless me. I will, I will, I will,
 O this blessed inflamed will for Heaven!
 What is like it? If a man be willing,
 then any argument shall be matter of
 encouragement; but if unwilling, then
 any argument shall give discouragement;
 this is seen both in saints and sinners;
 in them that are the children of
 God, and also those that are the children
 of the devil.

First, The saints of old, being willing
 and resolved for Heaven, what could
 stop them? Could fire and faggot, sword
 or halter, stinking dungeons, whips,
 bears, bulls, lions, cruel rackings, ston-
 ing, starving, nakedness, &c. And in all
 these things they were more than conquerors
 through him that loved them; who had also
 made them willing in the day of his power.

Secondly, See again, on the other
 side, the children of the devil, because
 they are not willing, how many shifts
 and starting-holes will they have. I have
 married a wife, I have a farm, I shall
 offend my landlord, I shall offend my
 master, I shall lose my trading, I shall

lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am a little older, till the children are out, till I have got a little before hand in the world, till I have done this, and that, and the other business; but, alas, the thing is, they are not willing; for were they soundly willing, these, and a thousand such as these, would hold them no faster than the cords held *Sampson*, when he broke them like burnt flax. I tell you, the will is all; that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the devil, and therefore they both endeavour very much to strengthen the will of their servants: God is for making of his a people willing to serve him; and the devil doth what he can to possess the will and affection of those that are his, with love to sin; and therefore, when *Christ* comes close to the matter indeed, saith he, *You will not come to me. How often would I have gathered you as a hen doth her chickens, but you would not.* The devil had possessed their wills, and so long he was sure enough of them. O therefore cry hard to God to inflame thy will

will for Heaven and *Christ*: thy will, I say, if that be rightly set for Heaven, thou wilt not be beat off with discouragements; and this was the reason that when *Jacob* wrestled with the angel, though he lost a limb, as it were, and the hollow of his thigh was put out of joint as he wrestled with him, yet, faith he, *I will not* (mark, *I will not*) *let thee go except thou bless me*. Get thy will tript with the heavenly grace and resolution against all discouragements, and then thou goest full speed for Heaven; but if thou faulter in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at last. The Lord give thee a will and courage.

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way: but because I would have thee think of them, take all, in short, in this little bit of paper.

1. Get into the way, 2. Then study on it. 3. Then strip, and lay aside every thing.

thing that would hinder. 4. Beware of bye-paths. 5. Do not gaze and stare too much about thee, but be sure to ponder the path of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil, for all these will hinder thy journey, if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the cross. 9. Cry hard to God for an enlightened heart and a willing mind, and God give thee a prosperous journey.

Yet, before I quite take my leave of thee, let me give thee a few motives; it may be they will be as good as a pair of spurs to prick on thy lumpish heart, in this rich journey.

The first Motive.

Consider, there is no way but this, thou must either win or lose: If thou winnest, then Heaven, God, *Christ*, glory, ease, peace, life, yea, life eternal, is thine; thou shalt be made equal to the angels in Heaven, thou shalt sorrow no more, feel no more pain; thou shalt

shalt be out of the reach of sin, Hell, death, the devil, and the grave, and whatever else may endeavour thy hurt: but contrarywise; and if thou lose, then thy loss is Heaven, glory, God, *Christ*, ease, peace, and whatever else which tendeth to make eternity comfortable to the saints; besides thou procurest eternal death, sorrow, pain, blackness, darkness, and fellowship with devils, together with the everlasting damnation of thy own soul.

The second Motive.

Consider that this devil, this Hell, death, and damnation, followeth after thee as hard as they can drive, and have their commission so to do from the law against which thou hast sinned, and therefore, for the Lord's sake, make haste.

The third Motive.

If they seize upon thee before thou get to the City of Refuge, they will put an everlasting stop to thy journey; this also cries, Run for it.

The fourth Motive.

Know also, that now Heaven gates, the heart of *Christ*, with his arms, are open to receive thee. O methinks that this consideration, that the devil followeth after to destroy, and that *Christ* standeth open armed to receive, should make thee reach out and fly with all haste and speed.

The fifth Motive.

Keep thine eyes upon the prize, be sure that thy eyes be continually upon the profit thou art like to get. The reason why men are so apt to faint in their race for Heaven lieth chiefly in either of these two things—

1. They do not seriously consider the worth of the prize; or else, if they do, they are afraid it is too good for them; but most lose Heaven for want of considering the prize and the worth of it. And therefore, that thou mayest not do the like, keep thy eye much upon the excellency, the sweetness, the beauty, the comfort, the peace that is to be had there by those that win the prize. This

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was that which made the Apostle run through any thing; good report, evil report, persecution, affliction, hunger, nakedness, peril by sea, peril by land, bonds, and imprisonment: also, it made others endure to be stoned, sawed asunder, to have their eyes bored out with augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beasts, burned at the stake, whipt at posts, and a thousand other fearful torments, *while they looked not at the things that are seen, (as the things of this world) but at the things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.* O this word *eternal*, that it was that made them, when they might have had deliverance they would not accept of it, for they knew in the world to come they should have a better resurrection.

2. And do not let the thoughts of the rareness of the place make thee say in thy heart, This is too good for me; for I tell thee, Heaven is prepared for whosoever will accept of it; and they shall be entertained with hearty good welcome: consider, therefore, that as bad
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as thou have got thither; thither went scrubbed beggarly *Lazarus*, &c. Nay, it is prepared for the poor, *Hearken, my beloved brethren*, saith *James*, (take notice of it) *hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?* Therefore, take heart and run; man, and

The sixth Motive

Think much of them that are gone before. First, how ready they got into the kingdom. Secondly, how safe they are in the arms of *Jesus*: would they be here again for a thousand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, what they would judge of thee if they knew thy heart began to fail thee in thy journey, or thy sins began to allure thee, and persuade thee to stop thy race; would they not call thee a thousand fools, and say, O that he did but see what we see, feel what we feel, and taste of the dainties that we taste of! O, if he were one quarter of an hour to behold, to feel, to see, to taste and enjoy, what would he do! what would he suffer! what would he leave undone! would he favour sin? would he love this world below? would he

he be afraid of friends, or shrink at the most fearful threatenings that the greatest tyrants could invent to give him? Nay, those who have had but a sight of those things but by faith, when they have been as far from them as Heaven from earth, yet they have been able to say, with a comfortable and merry heart, as the bird that sings in the spring, That this and more shall not stop them from running to Heaven. Sometimes, when my base heart hath been inclining to this world and to loiter in my journey towards Heaven, the very consideration of the glorious saints and angels in Heaven, what they enjoy, what low thoughts they have of the things of this world together, and how they would be-fool me, if they did but know that my heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come, soul, let us not be weary; let us see what this Heaven is; let us even venture all for it, and try if that will quit the cost. Surely *Abraham, David, Paul*, and the rest of the saints of God, were as wise as any are now, and yet they lost all for this glorious kingdom. O, therefore, throw away stinking

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ing lusts, follow after righteousness, love the Lord Jesus, devote thyself unto his fear, I warrant thee he will give thee a goodly recompence. Reader, what sayest thou to this? Art thou resolved to follow me? Nay, resolve if thou canst to get before me. *So run that ye may obtain*

The seventh Motive.

To encourage thee a little farther, set to the work, and when thou hast run thyself down weary, then the Lord Jesus will take thee up and carry thee: is not this enough to make any poor soul begin his race? Thou (perhaps) criest, O, but I am feeble, I am lame, &c. Well, but Christ hath a bosom; consider, therefore, when thou hast run thyself down weary, he will put thee in his bosom; *He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.* This is the way that fathers take to encourage their children, saying, Run, sweet babe, till thou art weary, and then I will take thee up and carry thee. *He will gather his lambs with his arms, and carry them in his bosom; when they are weary they shall ride.*

The

The eighth Motive.

Or else he will convey new strength from Heaven into the soul, which will be as well. *The youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not be faint.* What shall I say besides what hath already been said? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, and the joys of Heaven to feed on: shall I speak of the satiety and duration of all these? Verily, to describe them to the height is a work too hard for me to do.

The ninth Motive.

Again, methinks the very industry of the devil, and the industry of his servants, &c. should make you that have a desire to Heaven and happiness, to run apace. Why the devil will lose no time, spare no pains, also neither will his servants, both to seek the destruction of themselves and others; and shall not we be as industrious for our own salvation?

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Shall the world venture the damnation of their souls for a poor corruptible crown? and shall we not venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal friends, as God to love, *Christ* to redeem, the holy Spirit to comfort, Heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, and this world, and a few base, drunken, swearing, lying, covetous wretches like themselves? And shall not we labour as hard, run as fast, seek as diligently, nay, a hundred times more diligently, for the company of these glorious, eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these, poor, low, base contemptible things? Shall it be said at the last day, that wicked men made more haste to Hell than you made to Heaven? that they spent more hours, days, and that early and late, for Hell, than you spent for that which is ten thousand of thousand times better? O let it not be so, but run with all might and main.

Thus, you see, I have spoken something, though but little. Now I shall come

come to make some use and application
of what hath been said, and so conclude.

The first Use.

You see here, that he that will go to
Heaven must run for it; yea, and not on-
ly run, but so run, that is, (as I have
said) to run earnestly, to run continually,
to strip off every thing that would hin-
der him in his race, with the rest; well
then do you so run.

1. And now let us examine a little.
Hast thou got into the right way? Art
thou in *Christ's* righteousness? Do not say
yes in thy heart, when in truth there is
no such matter. It is a dangerous thing,
you know, for a man to think he is in
the right way when he is in the wrong.
It is the next way for him to lose his
way, and not only so, but if he run for
Heaven, as thou sayest thou dost, even
to lose that too. O, this is the misery
of most men! To persuade themselves
that they run right, when they never had
one foot in the way! The Lord give
thee understanding here, or else thou art
undone for ever! Prithee, soul, when
was it thou turned out of thy sins, and

F 2 righteousness,

righteousness, into the righteous of *Jesus Christ*? I say, dost thou see thyself in him? And is he more precious to thee than the whole world? Is thy mind always musing on him? Dost thou count his company more pleasant than the whole world? Dost thou count all things but poor, lifeless, empty, vain things, without communion with him? Doth his company sweeten all things? and his absence embitter all things? Soul, I beseech thee be serious, and lay it to heart, and do not take things of such weighty concernment, as the salvation or damnation of thy soul, without good ground.

2. Art thou unladen of the things of this world, as pride, pleasures, profits, lusts, and vanities? What dost thou think to run fast enough, with the world, thy sins, and lusts, in thy heart? I tell thee, soul, they that have laid all aside, every weight, every sin, and are got into the nimblest posture, they find work enough to run; so to run as to hold out.

To run through all that opposition, all the jostles, all these rubs, over all the stumbling blocks, over all the snares, from all the entanglements that the de-

vil, sin, the world, and their own hearts lay before them. I tell thee, if thou art going heaven-ward, thou wilt find it no small or easy matter. Art thou therefore discharged and unladen of these things? Never talk of going to Heaven if thou art not. It is to be feared thou wilt be found among the *many that shall seek to enter in, and shall not be able.*

The second Use.

If so, then, in the next place, what will become of them that are grown weary before they have got half way thither? Why, man, it is he that holdeth out to the end that must be saved; it is he that overcometh shall inherit all things; it is not every one that begins. Agrippa gave a fair step for a sudden; he stepped almost into the bosom of *Christ* in less than half an hour. Thou (saith he to *Paul*) *hast almost persuaded me to be a Christian.* Ah! but it was but almost; and so he had as good had been never a whit; he stepped fair indeed, but yet he stopped short; he was hot while he was at it, but he was quickly out of wind. O this but almost! I tell you, this but almost lost his soul. Methinks I have

seen sometimes how these poor wretches that get but almost to Heaven, how fearfully their almost, and their but almost, will torment them in Hell; when they shall cry out in the bitterness of their souls, saying, Almost a christian, I was almost got into the kingdom, almost out of the hands of the devil, almost out of my sins, almost from under the curse of God; almost, and that was all, almost, but not altogether. O that I should be almost at Heaven, and should not go quite through! Friend, it is a sad thing to sit down before we are in Heaven, and to grow weary before we come to the place of rest; and if it should be thy case, I am sure thou dost not so run as to obtain.

The third Use,

In the next place, what then will become of them that some time since were running post-haste to Heaven, (inso-much that they seemed to out-strip many) but now are running as fast back again? Do you think those will ever come thither? What to run back again, back again to sin, to the world, to the devil, back again to the lust of the flesh!

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Oh! It had been better for them not to have known the way of righteousness, than, after they have known it, to turn (to turn back again) from the holy commandment. Those men shall not only be damned for sin, but for professing to all the world that sin is better than Christ; for the man that runs back again, he doth as good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin. I say, this man declareth this, even by his running back again. O sad! what a doom will they have who were almost at Heaven gates, and then run back again; If any draweth back, saith Christ, my soul shall have no pleasure in him. Again, No man having put his hand to the plough, that is, set forward, (in the ways of God) and looking and turning back again, is fit for the Kingdom of Heaven. And if not fit for the Kingdom of Heaven, then, for certain, he must needs be fit for the fire of Hell; and therefore, (saith the Apostle) those that bring forth these apostatizing fruits, as briars and thorns, are rejected, being nigh unto cursing, whose end is to be burned. O there is never another Christ to save them by bleeding and dying for them! and if they shall not escape that neglect (then how shall they escape that

that reject and turn their backs upon) so great salvation. And if the righteous, that is, they that run for it, will find work enough to get to Heaven, then where will the ungodly, backsliding sinner appear? Or if Judas, the traitor, or Francis Spira, the backslider, were now but alive in the world, to whisper these men in the ear a little, and tell them what it hath cost their souls for backsliding, surely it would stick by them, and make them afraid of running back again so long as they had one day to live in this world.

The fourth Use.

So again, fourthly, how like to these men's sufferings will those be that have all this while set still, and have not so much as set one foot forward to the Kingdom of Heaven! surely he that backslideth, and he that sitteth still in sin, are both of one mind; the one will not stir because he loveth his sins and the things of this world; the other runs back again because he loveth his sins and the things of this world. Is it not one and the same thing? They are all one here, and shall not one and the same Hell hold them hereafter? He is an ungodly one that never

never looked after *Christ*, and he is an ungodly one that did once look after him, and then run quite back again; and therefore that word must certainly drop out of the mouth of *Christ* against them both, *Departs from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

The fifth Use.

Again, here you may see, in the next place, that is, they that will have Heaven, must run for it; then this calls aloud to those who began but a while since to run, I say, for them to mend their pace, if they intend to win; you know they which come hindmost, had need run fastest.—Friend, I tell thee, there be those that have run ten years to thy one, nay, twenty to five, and yet if thou talk with them, sometimes they doubt they shall come late enough. How then will it be with thee? Look to it, therefore, that thou delay no time, not an hour's time, but part speedily with all, with every thing that is an hindrance to thee in thy journey, and run; yea, and so run that thou mayest obtain.

The

The sixth Use.

Again, sixthly, you that are old professors, take heed that the young striplings of *Jesus*, that began to strip but the other day, do not out-run you, so as to have that Scripture fulfilled on you, The first shall be last, and the last first, which will be a shame to you, and a credit for them. What, for a young soldier to be more courageous than he hath been used to wars! To you that are hindermost, I say, strive to out-run them that are before you; and you that are foremost, I say, hold your ground, and keep before them in faith and love, if possible, for indeed that is the right running, for one to strive to out-run another; even for the hindermost to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to keep his ground, even to the very utmost.

The seventh Use.

Again, how basely do they behave themselves, how unlike are they to win, that think it enough to keep company with the hindmost? There are some men that

that profess themselves, such as run for Heaven, as well as any; yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them; they think if they can but keep pace with them they shall do fair; but they do not consider that the hindmost lose the prize. You may know it if you will, that it cost the foolish virgins dear for their coming too late. *They that were ready went in with him, and the door was shut. Afterward, mark, afterward came the other (the foolish) virgins, saying, Lord, open to us: but he answered and said, Depart, I know you not. Depart, lazy professors, cold professors, slothful professors. O! methinks the word of God is so plain for the overthrow of your lazy professors, that it is to be wondered men do take no more notice of it. How was Lot's wife served for running lazily, and for giving but one look behind her after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the thirteenth of Luke, for staying till the door was shut? Also the foolish virgins; a heavy after-groan will they give that*
have

have thus stayed too long. It turned *Lot's* wife into a pillar of salt; it made *Esau* weep with an exceeding loud and bitter cry; it made *Judas* hang himself; yea, it will make thee curse the day in which thou wast born, if thou miss of the kingdom, as thou wilt certainly do if this be thy course.

The eighth Use.

Again, how and if thou, by thy lazy running, shouldest not only destroy thyself, but also thereby be the cause of the damnation of others; for thou being a professor, thou must think that others will take notice of thee; and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasure along with thee; why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? he is a professor, and yet he seeks for pleasures, riches, profits, he loveth vain company, and he is so and so, and professeth that he is going for Heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing

thing will it be, if thou shalt be instrumental to the ruin of others by thy halting in the way of righteousness! Look to it, thou wilt have strength like enough to appear before God, to give an account of the loss of thy own soul; thou needest not have to give an account for others; why, thou didst stop them from entering in! How wilt thou answer that saying, You would not enter in yourselves, and them that would you hinder? for that saying will be eminently fulfilled on them that, through their own idleness, do keep themselves out of Heaven, and by giving others the same example hinder them also.

The ninth Use.

Therefore now to speak a word to both of you, and so I shall conclude.

1. I beseech you, in the name of our Lord *Jesus Christ*, that none of you run so lazily in the way of Heaven as to hinder either yourselves or others. I know that even he which runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world,

as to venture, when he is running for his life, to pick up here and there a lock of wool that hangeth by the way-side, or to step now and then aside out of the way to gather up a straw or two, or any rotten stick; I say, if he should do this when he is running for his life, thou wouldest condemn him; and dost thou not condemn thyself that dost the very same, in effect, nay, worse, that loiterest in thy race, notwithstanding thy soul, Heaven, glory, and all is at stake? Have a care, have a care, poor wretched sinner, have a care.

2. If yet there be any that, notwithstanding this advice, will still be flagging and loitering in the way to the Kingdom of Glory, be thou so wise as not to take example by them. Learn of no man farther than he followeth *Christ*; but look unto *Jesus*, who is not only the author and finisher of faith, but who did for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right-hand of God; I say, look to no man, to learn of him, no farther than he followeth *Christ*. Be ye followers of me (saith Paul) even as I am of *Christ*. 1 Cor. xi, 1. Though he was an eminent

eminent man, yet his exhortation was, that none should follow him any farther than he followed *Christ*.

Provocation.

Now, that you may be provoked to run with the foremost, take notice of this.—When *Lot* and his wife was running from cursed *Sodom*, to the mountains, to save their lives, it is said, that his wife looked back from behind her, and she became a pillar of salt; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause *Lot* to look behind him. I have sometimes wondered at *Lot* in this particular; his wife looked behind her, *Lot* would not so much as look behind him to see her; we do not read that he did so much as look where she was, or what was become of her, his heart was set upon his journey, and well it might, there was the mountain before him, and the fire and brimstone behind; his life lay at stake, and he had lost it if he had but looked behind him. Do thou so run; and in thy race remember *Lot's* wife, and remember her doom; and remember for what that doom did overtake her;

and remember that God made her an example for all lazy runners, to the end of the world; and take heed thou fall not after the same example.

If this will not provoke thee, consider thus,

1. Thy soul is thy own soul, that is, either to be saved or lost; thou shalt not lose my soul by thy laziness: it is thy own soul, thy own ease, thy own peace, thy own advantage or disadvantage. If it were my own that thou art desired to be good unto, methinks reason should move thee somewhat to pity it; but alas! it is thy own, thy own soul. *What shall it profit a man if he should gain the whole world and lose his own soul?* God's people wish well to the souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think

Again, 2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think that thou hadst not a care of thy own? And if this will not provoke thee

to bestir thyself, think

Again, 3. That if thou wilt not run, the people of God are resolved to deal with thee even as *Lot* dealt with his wife, that is, leave thee behind them. It may be thou hast a father, mother, brother, &c. going post-haste to Heaven, wouldst thou be willing to be left behind them? Surely no!

Again, 4. Will it not be a dishonour to thee to see the very boys and girls in the country to have more wit than thyself? It may be the servants of some men, as the horse keeper, plow man, scullion, &c. are looking more after Heaven than their masters. I am apt to think sometimes, that more servants than masters, more tenants than landlords, will inherit the Kingdom of Heaven. But is not this a shame for them that are such? I am persuaded you scorn that your servants should say that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of greater concernment.

Exhortation.

Well then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip; or art thou not? Think quickly, man; it is no dallying in this matter. Confer not with flesh and blood; look up to Heaven, and see how thou likest it; also to Hell, (of which thou mayest understand something in my book called, A few Sighs from Hell, or the Groans of a damned Soul, which I wish thee to read seriously over, and accordingly devote thyself. If thou dost not know the way, enquire at the word of God. If thou wantest encouragement, entertain the promises. But be sure thou begin betimes; get into the way; run apace; and hold out to the end, and the Lord give thee a prosperous journey.

FAREWELL.



BRIEF

BRIEF HEADS

OR

SELF-EXAMINATION

UPON EACH

COMMANDMENT.

COMMANDMENT I.

THOUGH I have not Atheisti-
cally denied the being of a God,
or wickedly renounced him by Apof-
tacy, yet have I not loved, desired, and
delighted in other things more than
in God? Or, have I not feared men,
and dreaded the displeasure of the
world more than God? Or, have I
not trusted in men, and relied upon
the world more than upon God? Have
I not

' I not despaired of God's mercy? Or
 ' by presuming too much upon it, en-
 ' couraged myself in sin? Have I not
 ' been unthankful for mercies received?
 ' Or, have I not ascribed the glory and
 ' honour of what I now enjoy to myself
 ' more than to God?' (say, *God be mer-*
 ' *ciful to me a sinner, and lay not this sin*
 ' *(or, these sins) to my charge.*) Repeat
 ' the same at the end of every com-
 ' mandment.

II.

' Though I have not worshipped God
 ' by images, yet, have I not entertain-
 ' ed gross and false conceptions of him?
 ' Or, have I not wilfully omitted com-
 ' ing to church, or to the public pray-
 ' ers, when I had no just occasion to
 ' hinder me? Or, have I not rudely,
 ' irreverently, or wantonly behaved my-
 ' self, during the time of divine service?
 ' Or, have I not wilfully refused to
 ' come to the Lord's supper when I
 ' have been called to it? Or, have I not
 ' rashly and unadvisedly received the
 ' sacrament without a preparation? Or,
 ' have I not broken my vows and reso-
 ' lutions which I then made?

III. 'If

SELF-EXAMINATION.

67

III.

‘ If I have not openly blasphemed the name of God, yet have I not lightly or irreverently spoken of him? Or, have I not profanely jested upon, or abused his holy places or persons, or any thing else dedicated to his service? Or, have I not taken God’s name in vain, by common swearing and cursing? Or, have I not broken my own vows and resolutions, especially my Baptifmal?’

IV.

‘ Have I not neglected the worship of God on his Sabbaths? Have I not spent part thereof in vain sports, idle discourses, visits, and many other unnecessary businesse? Or, have I not suffered others to profane the Sabbath, when it was in my power to restrain them from so doing.’

V.

‘ Have I not been stubborn, irreverent, and undutiful to my parents, rejecting their councils, despising their govern-

' government, and coveting their estates before their death? Or, have I contributed towards their necessities, when they were in want, and I had it to help them? Or, have I not been disloyal to my prince, stubborn and unfaithful to my master, refractory and unthankful to my minister, peevish and unkind to my friend and companion?

[VI.]

' If I have not actually taken away the life of any person, yet have I not made my neighbour's life grievous by oppression, rage, and violence against him? Or, have I not by fighting and quarrelling, wounded his person? Or, have I not tempted him by any other vice or intemperance, to destroy his health and so shorten his days? Or, have I not, by false and contumelious speeches, wounded his good name and reputation? Or, have I not, by my own luxury and intemperance in eating and drinking, been accessory to my own death?

VII. ' I

VII.

‘ If I have escaped the grosser acts of adultery and fornication, yet have I not conceived lust in my heart, and neglected the means to preserve my own and others chastity? Or, have I not, by gluttony and drunkenness, or any other impure thoughts, defiled my soul? Or, have I not accustomed myself to filthy talking, jesting, and immodest garbs, and unchaste behaviour in common conversation?

VIII.

‘ If I have not been guilty of common and public stealing, yet have I been true and just in all my dealings? Or, have I not contracted debts, when I was conscious to myself that I was not able to pay, or make restitution? Or, have I not wasted my own, or others estates by riotous living? Or, have I not, by violence and oppression, exacted on my inferiors, or, by unlawful usury, taken advantage of their necessities?

IX. ‘ II

SELF-EXAMINATION.

IX.

' If I have not before the magistrate
 ' sworn falsely against any man, yet
 ' have I not accustomed myself to lying
 ' and slandering? Or, have I not accus-
 ' ed my neighbour unjustly? Or, have
 ' I not concealed the truth of another,
 ' when justice and charity obliged me
 ' to give evidence of it? Or, have I not,
 ' unjustly sought to uphold, or to blast
 ' my own and others credit?

X.

' Have I not secretly complained against
 ' the providence of God, as if others
 ' had too much, and I too little? Or,
 ' have I not, by unlawful means, en-
 ' deavoured to deprive others of their
 ' goods and property? Or, have I la-
 ' boured truly and faithfully to get my
 ' own living, and to be content with
 ' that state of life unto which it hath
 ' pleased God to call me?

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